

been taught and re-taught again and again. I think there is not a man here who did not fully understand them while in his native country. There may be a few exceptions among those who have by chance fallen into the society of the Saints at the gathering place where their first acquaintance was formed, and consequently have not had the same opportunity of hearing the first principles as others have had in the world. Now, we enter this school to be planed, squared, and polished.

Suppose we admit of malice, anger, and wrath in our hearts—steep ourselves in wickedness, by taking the name of God in vain, by entering into every kind of outbreak and transgression, by defiance to every wholesome law, by neglecting our families, physically, mentally, and morally, and by neglecting our brethren and ourselves, our former repentance and baptism for the remission of our sins will not profit us, through indulging in sin afterwards; but all our former sins will again be upon us, and we must atone for the whole. Then let us cleave unto righteousness, learn to do well, and continue to do so all the days of our lives, that our former sins may not stand against us. This is our duty.

If every person in the community would correct his own errors each day he lives, the errors of the whole would continually be effectually corrected. For where is there a man who, by preaching on a text from the Bible or the Book of Mormon, can correct the faults of the people? That may be done until they go into their graves, and little or no good result from it. I mean to correct my own faults, and it is for you to do the same. It is an individual business, over which each man must preside, until every fault in our whole lives is corrected and we are sanctified before the Lord.

If your neighbor suffers his cattle or his children to trespass upon your property, never retaliate or speak an angry reply, for this will engender a spirit of anger in him. Consider well before you suffer your minds to be irritated in the least. Suffer them not to be agitated until your blood is boiling with rage before you are aware; but stop and reflect, coolly consider, and quietly reason with the person or persons who have trespassed upon you, and show them the nature of their transgression against you. If they continue in the same course of conduct, reason the stronger with them, without quarreling. Thus bring your passions down into subjection to your will, and cultivate an even unruffled temper, until you can perfectly control yourselves at all times, in all places, and under all circumstances. Then our affections and feelings would become congenial to those of the angels of God, and we should continue to increase in that Holy Spirit which would prepare us for the society of holy beings. This is our school, and a profitable one it is to the Elders of Israel.

Why I mention these things is that you may understand, as quick as you have believed and have been baptized for the remission of your sins, that you have then further duties to perform. To be continually repenting is not required of us. If the Elders of Israel could do all that is required of them; they would not need to repent, but they would seek continually to walk in the paths of truth, virtue, and holiness. It is not in keeping with their calling to be fighting and quarreling with their brethren, or treading upon the sacred rights of others; but it is their duty to walk in the paths of righteousness all the day long. And they will be chastened again and again until they do it.

This is my teaching to the people continually. We do not care about